The Chronicle and Index

OF THE UNITARIAN SOCIETY.

No. 51, Vol. v.] BELFAST, MARCH 1st, 1885. [For Gratuitous Circulation.

THE Rev. J. C. Street acknowledges, with thanks, the receipt of 2/- from J. G., Belfast, in aid of the gratuitous publication and circulation of the *Chronicle and Index*, and will be glad of the opportunity of acknowledging other contributions for the same purpose.

THE Sunday Evening Lectures at Rosemary Street, during the month of February, have been delivered by the Revs. J. C. Street, J. H. Bibby, and G. W. Bannister. Mr. Street's subjects were—

Sectarianism.

Man's Heroes and God's Heroes.

Mr. Bibby lectured on—

Temptation;

and Mr. Bannister on—

The Basis of Belief.

THE Mutual Improvement Association had a series of useful meetings during the month of February. On the 2nd, a bright and suggestive paper was read by Mr. Riddell on "Some Odd People and their Odd Sayings." On the 9th, Mr. Fisher read a thoughtful paper on "Men and Women as Political Factors." On the 16th, there was an excellent programme of "Music and Readings;" and on the 23rd, Mr. O'Connor, in a just and comprehensive address, opened a discussion on "The Redistribution Bill." All the meetings were lively and effective, and the discussions were of a high order.

THE lectures referred to in our last issue as being delivered by members of the Non-Subscribing Association in the Ulster Minor Hall, Belfast, are now concluded. They have been fairly well attended, and have been useful in setting forth some of the distinctive principles of Christianity in their historical setting. We are glad this piece of work was undertaken, and hope the effort will not end in Belfast, but that in towns and districts where there are no Unitarian organizations these lectures will be repeated.

THE special monthly "Children's Service" at Rosemary Street was held on Sunday, February 1st, and there was a large and interested audience. The service was conducted by the superintendent, Mr. J. M. Darbishire, and the address was delivered by the Rev. J. C. Street. His text was drawn from the early flowers of the year; the snowdrop, the primrose, and the daisy, and the children were greatly interested by the lessons drawn from these early floral messengers of the love of God. The singing and responses by the children were very hearty.

ON Thursday, January 29th, the Rev. W. Fielding, late of Framlingham, was installed in the pastoral charge of the old congregation at Ballyclare, in succession to the late Rev. John Hall. The proceedings were of an interesting character, and they were made all the more pleasant by the presence of many neighbouring ministers, and of Mr. Crookes, the minister of the Second Congregation, Ballyclare. The speeches at the dinner were cheerful and encouraging, and the soiree which was subsequently held was in all respects a gratifying success. Mr. Fielding enters upon his work with the good-will of all, and we trust a useful and happy career is before him.

ON Saturday, January 31st, the Rev. J. C. Street and Mr. W. W. Drummond waited upon Miss H. B. Aston, at her residence, to present

to her, from members of the Mutual Improvement Association, Rosemary Street, a beautiful collection of books, including Shakespeare, Emerson and Huxley, on her departure from Belfast for Australia. Miss Aston has acted for some time as one of the secretaries of the Association, and has rendered great services to it. She is journeying to Australia for the benefit of her health. The Society which she has served so well made this little gift to her as a proof of their great regard for her, and all the members unite in wishing her a prosperous voyage, a complete restoration to health, and a speedy return to Belfast.

Another of our old standard-bearers, Mr. W. B. Miniss, of Dromore, has passed away, and the Unitarian Society has lost another of its valued Vice-Presidents. Mr. Miniss was trained as a minister, and occupied for some years the pulpit at Dromore. He was a good preacher, a well-read scholar, and an indefatigable pastor. Circumstances led him to retire from the ministry and enter upon business pursuits. He carried his religion and his zeal into his business, and became a successful man. But his love for the ministry never passed away, and he was always ready to serve a brother, or to help in any pastoral work. He continued to reside at Dromore, and his tall venerable form was always to be seen in the church where he had formerly ministered. Successive ministers found in him a friend and counsellor, and numbers of parishioners scattered over a wide extent of country found him a useful friend in many a trouble and care. Mr. Miniss was profoundly impressed by spiritual realities, and felt in a special way the presence of the spiritual world. A good, true man has passed away from us, and his family will receive many assurances of the deep sympathy felt for them in their bereavement.

Just before going to press we learn of the death of the Rev. W. Orr M'Gowan, of Ravara, at the ripe age of seventy. Mr. M'Gowan has had a protracted ministry in England and Ireland, and has moved mostly in the quiet places of the world. His work has not been done in great centres of population or amid the glare of publicity, but in the quieter regions of country life, in the homes and amid the lives of the scattered people of rural districts. Such work may be as good and useful as any done in more conspicuous places and crowned with as many blessings. The quiet labourer in God's vineyard has now gone to his rest and entered upon his reward. Our sympathies are with the sorrowers who are left behind.

Our friend, Rev. J. C. Street, was away from Belfast for two Sundays during the month of February, and preached twice at South Place Chapel, once at Stamford Street Chapel, and once at Kentish Town Chapel, London. He was glad to note the very large and influential congregation at South Place, as showing that Mr. Conway's long ministry there had been attended with great success; the growing life at Stamford Street bearing testimony to the faithful work of Mr. Bowie; and the signs of vigour and success at Kentish Town, where Mr. Panton Ham is doing a solid and useful work. Visits like these to other churches and centres of life inspire the visitors with new courage and hope

On the last Sunday of 1884 the annual examination of the children attending the Rademon Sunday School was conducted by the minister, Rev. J. A. Kelly, in presence of the teachers and other members of the congregation. The questions had reference to the matter taught during the year, and the answering was satisfactory. On Sunday morning, January 25th, prizes in books, numbering twenty-four, were pleasingly distributed to as many deserving scholars by Miss Anderson, who, on being introduced, was enthusiastically received by the scholars. On Friday evening, January 30th, the annual congregational *soirée* was held in the school-room, which was well filled. Tea was served out at 6-30 in excellent style. At 7-30 William Davidson, Esq., J.P., was moved to the chair, who, in an able speech of considerable length, referred to, among other things, the unswerving loyalty of the Irish Unitarians, the purchase of a field in the neighbourhood, which will afford a suitable site

for the contemplated minister's residence, so much required, and the operations that were being carried on as preparation for its erection during the year. Dr. Davidson read the financial statement, which, though upwards of £20, in addition to the usual yearly expenditure, had been laid out on repairs to the Meeting-house and approach, still showed a balance in the treasurer's hands of £27 10s. 7½d. Then the Rev. J. A. Kelly gave his address, in the course of which he returned his sincere thanks for the sympathy and support he had received during the year. The remainder of the evening was agreeably filled up with readings, vocal and instrumental music, rendered by members of the congregation and other friends, and the distribution of fruit. Not till the midnight side of 11-30 were the proceedings brought to a close by the singing of the National Anthem and the pronouncing of the benediction.

On Friday evening, February 20th, a Sunday School Conference in connection with the Unitarian Society was held in the schoolroom of the Second Congregation, Rosemary Street. The proceedings were prefaced by a soirée, which commenced at seven o'clock. Amongst those present were—Revs. J. C. Street, Thos. Dunkerley, J. H. Bibby, G. W. Bannister, H. A. Magowan, Alfred Lancaster, James Cooper, Walter Reynolds, J. A. Kelly; Messrs. Thos. M'Clelland, J.P.; J. M. Darbishire, R. D. Dale, W. H. Chambers, Daniel Bulmer, D. W. Moore, James Worthington, &c. Letters expressing regret for absence were received from Revs. W. F. Fielding, D. Thompson and J. F. Thomas. Mr. Darbishire, who presided, said conferences such as that in which they were at present assembled were inaugurated some few years ago, and had formed a very prominent part of their proceedings. The conferences had been eminently successful, exceeding, he was sure, even the most sanguine expectations of their original promoters. It might not be generally known to those present that during the past year there had been four conferences, and each, he might say, had been numerously attended. They hoped to continue these conferences in the year upon which they had now entered, and he felt confident that the same interest which had been evinced in past proceedings would continue in the future. The conferences were originally intended for Belfast and its neighbourhood, but the promoters in the course of time found they could approach their country friends, and enlist them into the service. He concluded by calling upon Mr. Bibby to read a paper entitled "The Earnest Teacher and His Work." Rev. Mr. Bibby, in the course of an interesting paper of which we hope to give a full account next month, gave particulars of his own experience of Sunday School work in England. Rev. Mr. Kelly, Rev. Mr. Street, Rev. Mr. Bannister, Rev. Mr. Reynolds, Mr. Thomas M'Clelland, J.P.; Rev. Mr. Lancaster, Mr. Drummond, Rev. Mr. Dunkerley, and Mr. Sydney Street criticised the paper, and offered valuable suggestions as to the most effectual and acceptable methods of teaching. On the motion of Mr. Bulmer, seconded by Rev. Mr. Magowan, a vote of thanks was accorded to Rev. Mr. Bibby for his interesting paper. Rev. Mr. Street moved that the Committee of the Association be requested to arrange for another conference to be held at Moneyrea on an early date, and the Rev. Mr. Bannister be asked to read a paper on the occasion. Mr. Worthington seconded the motion, which was adopted. Votes of thanks were accorded to the ladies who provided the tea, and to the chairman, after which the proceedings terminated.

The annual meeting of the members of the Second Congregation, Belfast, took place in the schoolrooms, on Tuesday, February 3rd. There was a large attendance. After tea, the Rev. J. C. Street was called to the chair. The various reports were then submitted, which shewed the affairs of the congregation to be in a healthy and satisfactory condition, after which Mr. John Ritchie was re-elected as secretary, and Mr. W. Rankin as treasurer of the congregation, and the following gentlemen, who retired by rotation from the committee, were re-appointed, viz., Dr. W. B. Ritchie, J.P.; Dr. Hyndman, R. M'Calmont, F.C.S.; J. F. Mulligan, W. G. Mulligan, and D. W. Moore.

Messrs. W. C. Dobbin and G. Stewart were re-elected auditors. Thanks were given to the secretary and treasurer, the choir and the auditors, after which the Rev. J. C. Street delivered the following address:—

MY DEAR FRIENDS,

I have looked forward to this annual meeting with great interest, for it records the close of fourteen years of ministry in connection with the congregation.

I came to you a stranger. You received me with great cordiality, and showered welcomes upon me. I was new to your country, to your church life, and to your methods of work. Though I had wrought elsewhere I had to begin anew here. Everything was strange to me. You were unknown to me. I was not familiar with your theological opinions or your religious culture. But I found that you had made up your minds to trust me completely, and to leave me free in every respect to work as I deemed best, and to speak all that I believed to be true.

I can well understand that for a time my words and work seemed strange to you. My teachings differed, perhaps greatly, from those usually associated with the name of Unitarianism in this country, and I brought a more active spirit than was common into the various works we undertook together. You soon proved to me that you were ready to co-operate with me in thought and work. My words became clearer and more explicit. I preached what was called "advanced" religion, that is, I stood upon the eternal principles of righteousness, and affirmed the communion of men's souls to-day with the living God, breaking away from the traditions of a dead past, and setting forth the inspirations of the living present. You followed my teachings, and never by word, look, or deed shewed disapproval of the upward course I was taking. When I spoke of fetters that seemed to imperil the freedom of your congregational action, you shook them off. When I contended for the largest liberty in our various denominational organizations, you stood by me and fought out the battle to a successful issue. When the liberties of others were assailed, you joined with me in the defence of the right. When it seemed to me that fidelity to conviction and principle might isolate us from the brethren of a common origin and name, you resolutely took up the cross and have never flinched from carrying it until this day.

And so in matters of work. We had not scope for what I wanted to do. You built schools and lecture-hall. A Sunday School was called into existence which has gone on in its useful and spiritual work ever since. A Literary Society of wonderful energy and usefulness sprang from the loins of our activity, and it flourishes to-day in unflagging vigour. We wished to reach others, and for years we have sustained what has now grown to be perhaps the largest Sunday School connected with our body—that at Hopeton Street. Our energies went forth to the help of others, and in a thousand ways we shewed our sympathy for all who were striving to do good.

I made, as far as I could, the pulpit a throne of power. I would have done more and better if I could. But I soon felt the need of more than one service on the Sunday. I knew that many of the members of the congregation were widely scattered and could not attend a second service, and also that a second service was not customary among you. But I felt that I had something to say which others than members of our congregation should hear, and I knew there was a great population about us. The question arose in my mind: Will these outsiders from our ranks come and hear me? I determined to try. You know the result. Year after year, with unvarying success, I have spoken to large bodies of men and women of all denominations and of none, who have heard me. At first my words raised a spirit of antagonism in some. Men and women were angry with me. Some rose and left their places; some forgot where they were and shook their fists at me, or muttered angrily their disapproval. Letters of remonstrance, abuse, and pleading—most of them anonymous, a few signed, poured in upon me. I was made to feel that my course would be impeded. I was called "infidel," "atheist," "Antichrist."

But time wore on and still I spoke. The people still came to listen, and some who came to scoff remained to pray. I spoke fearlessly, pouring forth my highest thought, my deepest convictions, in the most glowing language at my command. For a long time past all manifestations of disapproval have ceased. I am heard with respect and attention. I speak continuously every Sunday evening to a large and deeply interested auditory. At these evening gatherings I have dealt with the great thoughts and issues of the day, and tried to keep the community abreast with the highest life of the world. But my morning services have been made as living as I could with devotional fervour, and spiritual potency. My aim has been to call forth and develope the "religious life," and you can best testify how far I have succeeded.

My estimate of the position and duties of a minister of religion caused me to take as active a part as I could in all philanthropic movements, in all social work for the well-being of the community, in all literary enterprises which promised a higher and wider education, and in such political activities as sought equal rights for all citizens, and equal justice for all classes of the community. All this caused me to be intensely active. I could not be idle. I dare not be silent when speech was a duty. I was at the call of all whom I could aid. I did not spare myself. My ministry grew into greater proportions; it was no longer merely of a congregation. My parish was not defined by ecclesiastical lines. It spread out wherever I could be useful. What place I have filled is known. Bigots have denounced my activities; Doctors of Divinity and preachers of theology have fulminated their denunciations at me, or whispered their slanders against me; but my desire to be useful has been abundantly recognized in the community, and I have tried to do such work as no man should be ashamed of doing.

In all this I have, I fear, not given as much time and energy to some other matters as they have needed and deserved, and I have criticised myself more freely than any one else will have criticised me. I have, of late, laid down some portions of my public work, and have tried my best to lay down more; but the friendly pressure brought upon me by men of all denominations has somewhat restrained me in this direction, and I must still serve as well as I can.

My relations with our own Churches and their ministers have gradually altered. As you know, for many years I was looked upon as a pariah, and treated as such. Traces of this may still be found; but I am glad to say a better spirit has grown up. I am, more than ever I was, in friendly and brotherly co-operation, and the walls of partition are silently crumbling away. I believe that it needs but a slight effort now, on the part of a few who consciously or unconsciously block the way, to break down every barrier of separation so that our Churches may be in living and loving relations with one another.

Such is the simple record of things as they are now at the close of my fourteen years of service as your minister.

But I must tell you that many a time I have been troubled in mind with the questions, "Am I the right man to continue in the ministry here?" "Ought I not to give place to some one else?" These questions have sometimes surged up involuntarily in my mind when I have been in the midst of difficulties, or felt my inadequacy to the claims of the hour. And sometimes they have been forced upon me by overtures made to me from other churches. As some of you know, I have been ready again and again to lay down my office. My difficulty has been complicated with another that is never very long absent from my mind. It is always irksome to me to receive payment for any service I may render as a minister of religion. The touch of pecuniary considerations interferes with the sweetness of spiritual relations. Though I have never been hampered in these matters—for they have been conducted with scrupulous delicacy and refinement—I have yet never received my income as a minister without a sigh from my heart, and a wish that I could lay myself on the altar of humanity, and at the shrine of religion, and give up myself utterly, and without any consideration except that of loving service for the good of mankind. But the difficulty of my position has always blocked the way. I have no personal means to fall back upon; if I give myself as utterly to my public work as I do now, I cannot set apart time and strength to earn my living at some of the ennobling occupations of the world, even if I had the capacity left to do so; and so it resolves itself into this: I must either stand aside from the ministry altogether and take my place among the business men of the day, giving such spare moments as I have to the service of religion; or I must go on as I am doing and accept the duties attached to the ministry and such

emolument as the love of the people prompts them to supply. And there is this element which must enter into the problem before it can be rightly stated. I have a deep and undying love for the work of the ministry. I esteem it as the highest and noblest to which any man can set his hand. I glory in its opportunities for usefulness. I think it is a wonderful privilege to speak on divine things for the enrichment of the brethren. To be of use, to help, comfort, console, strengthen, cheer, inspire is a glorious privilege, and it would be a deprivation to me to turn aside from this path of life. It seems to me therefore that notwithstanding the fact that my ideal cannot be realized, I must go on with my work as a minister as well as I can, and accept the conditions which are attached to it. But there remains the question about the ministry *here*. For fourteen years I have lived and laboured among you. I have given to you the best I have. Intellect, heart, soul have been consecrated to this service. You have had the most glowing words I can speak. I have brought forth before you treasures new and old. I have lived in the clear light of day before you. You know my manner of life. You have seen me in the intimacies of my home and yours. You can judge me as no others can. You multiply testimonies that you do not share the uttered calumnies of reverend traducers; you prove to demonstration that your affection for me survives all the efforts of those who have tried to injure me; and you have written in deep lines on my heart your forbearance, your gentleness, your love towards me. All this I gratefully and gladly avow. But the question still confronts me, "Am I the best man for the work here?" There are younger, fresher, more cultured men than I, filled with the Spirit of God, ready for His service, with other phases of thought, different methods of speech, and more ready adaptability than I—would not these serve you better? Be assured I am not playing with these questions, they are to me of unspeakable import. I cannot bear the thought that I stand in the way of your progress, or that I prevent the utterance of a loftier message than mine.

For these reasons, among others, I have looked forward to this annual meeting of our congregation. It is a time for frank, generous, unhesitating speech. I am not capable of forming the best judgment for myself. You can aid me. You know we are not bound together by any Presbyterian law. I deem it a sad thing when a minister can say, "I do not trust the people. They cannot dismiss me. I can close my church doors upon them." Our relations are those of free men. You are as free as I am. You can say to me, "We think your work is done here. We can find another who will better serve us in divine things." It is within your right so to speak; and, if you think so, it is your duty so to speak. I recognize and respect this right. If I could only be made to feel that now, as of old, you feel the need of my services, and that you are satisfied I am still doing a work which is useful, and that it is my duty still to serve, it would help me to see my way more clearly, and unable me to solve the problem which so sorely troubles me. Even then I must carry the solemn question before the tribunal of my own conscience, and take it with me as I seek communion with my God; but there is yet a sense in which it is true, that the voice of the people is the voice of God, and nowhere is it more true than when it speaks from the hearts of a people to the man who ministers to them in holy things.

And now, dear friends, the past is fading away. The years have gone. But in their going they have left some records behind them which will not tarnish, and will not pass away. Much will pass and perish. Thank God it is so! But something remains. Love, friendship, confidence remain. Joy brings some together; sorrow forges bonds of affection which abide for ever. Holy memories sanctify living ties to-day. With these deep in our hearts we can go forth to the future. Ours is a high mission. In Emerson's words, "We will walk on our own feet; we will work with our own hands; we will speak our own minds. A nation of men will for the first time exist, because each believes himself inspired by the Divine soul which also inspires all men."

Mr. Street's address was listened to with the gravest attention; and, at its close, the warmest demonstration of regard and affection was given by the meeting, who, through the lips of Mr. J. M. Darbishire, Mr. T. M'Clelland, Mr. George Fisher, Mr. H. Darbishire, Mr. R. M'Calmont and Mr. D. Bulmer expressed their high appreciation of his services, and their desire that he might long continue to minister to the congregation. Before he could reply, Mr. J. M. Darbishire stepped forward, and in presenting, on behalf of the ladies of the congregation, new pulpit robes to Mr. Street read the following address:—

Reverend and Dear Sir,

On behalf of the ladies of the Second Congregation, Rosemary Street, we have great pleasure in presenting you with a pulpit gown, as a token of our high appreciation of your invaluable services amongst us.

For upwards of fourteen years you have been with us, respected as a minister and valued as a friend.

The offering of which we now beg your acceptance must only be regarded as a small proof of our affection and esteem. It cannot adequately convey to you our gratitude for lengthened and unwearied labours in our congregation.

Most affectionately wishing you every blessing in the coming year, and trusting that each succeeding year may unite both yourself and your flock more lovingly together,

We are, Reverend and Dear Sir,

Yours very sincerely,

Charlotte Porter,
Anna Russell,
Ellen Malcolmson,
Jane W. Coleman,
Margaret Ritchie,
C. M. Dobbin.

To the Rev. James C. Street.
Belfast, *3rd February, 1885.*

In response to the various speeches which had been made, and to the address from the ladies, Mr. Street spoke under the influence of deep emotion, thanking them all warmly for their confidence and affection, and assuring them that he should treasure for ever the proofs of regard and esteem which they had showered upon him.

Mr. M'Clelland, as the second chairman, conveyed the thanks of the meeting for his services that evening; and, after a hymn had been sung and a benediction pronounced, the interesting proceedings terminated.

On the following day Mr. Street replied to the ladies' address as follows:—

The Manse, Ulsterville Avenue,
Belfast, *February 4th, 1885.*

To the Ladies of the Second Congregation, Belfast.

My dear Friends,

Your gift to me of new pulpit robes, accompanied as it was by the loving and generous words of your address, has given me great joy. You have selected the occasion of my entrance upon the fifteenth year of my ministry among you to express your approval of my services, your respect for me as a minister, and your appreciation of me as a friend. In words that go to my heart you speak of your "affection and esteem" for me, and of your gratitude for my "unwearied labours." And you also call down every blessing upon me, and trust that each succeeding year may bind us more closely together.

Be assured, dear friends, I appreciate highly your gift and your loving words. Coming at the close of fourteen years of labour, they tell me how happily I am rooted in your affection and respect, and they give me courage to resume my labours with a braver heart and a loftier aim.

I reciprocate every affectionate wish you have expressed for me, and pray that manifold blessings may rest upon you and yours, and upon the congregation in whose spiritual and material well-being we are all so greatly interested.

Commending you to the living God, I am,

Your affectionate Pastor,

JAMES C. STREET.

The Treasurer of the Unitarian Society begs to acknowledge the receipt of the following subscriptions

FOR 1884.

R. G. Dunville, J.P.,	Belfast, ...	£0	10	0
Dr. M'Caw,	,, ...	0	2	6
Miss Lowry,	,, ...	0	2	6
Miss Minnis,	,, ...	0	2	6
Rev. A. Lancaster,	,, ...	0	2	6
J. L. Marshall,	,, ...	0	5	0
Dr. J. L. Polly,	,, ...	0	2	6
Miss Rowan,	,, ...	0	5	0
N. A. Campbell,	,, ...	0	2	6
Augustus Jennings,	,, ...	0	2	6
James Kinnear,	,, ...	0	2	6
James Ward,	,, ...	0	2	6
John R. Neill,	,, ...	0	10	0
Thomas Henderson,	,, ...	0	2	6
Mrs. Brydon,	,, ...	0	5	0
G. G. Henderson,	Holywood, ..	0	5	0
Mrs. Henderson,	,, ...	0	2	6
James Savage,	Clough, ...	0	2	6
John Davidson,	Belfast, ...	0	2	6

FOR 1885.

Mrs. Russell,		2	0	0

Rosemary Street Mutual Improvement Association.

—:o:—

THIRTEENTH SESSION, 1884-85.

—:o:—

PROGRAMME UNTIL END OF SESSION.

1885.
Mar. 2.—Paper, "Notes on a Voyage to South Africa." Mr. A. Millin.
„ 9.—Paper, "Spiritualism." Mr. A. W. Grant, S.S.C., Glasgow.
„ 16.—Music and Readings.
„ 23.—Miscellaneous (Original) Compositions. Members and Friends.
„ 30.—Lecture, "Keats." Rev. F. Thomas.
April 6.—Easter Monday—No Meeting.
„ 13.—Paper, "Modern Economic Legislation." Mr. Thomas Harrison, B.A.
„ 20.—Annual Business Meeting and Soiree.

The Annual Concert will be held during this portion of the Session as usual.

—:o:—

THE OBJECTS OF THE ASSOCIATION

ARE

The intellectual and moral advancement of its members, and the furtherance of fellowship and acquaintance among them.

The Meetings are held on Monday Evenings at Eight o'clock, in the Rosemary Street Schools.

Admission—To Lectures and Discussion. Members Free; Non-Members, Sixpence each. To Papers, and Music, and Readings—Free.

Member's Subscription.—4s. per annum, which entitles to the use of the Library. Subscriptions for the Thirteenth Session are now due and should be paid to the Treasurer, Thos. Edens Osborne, at 14, Lombard Street, *as early as possible.*

Barrington Lectures on Political Economy.—These Lectures are being delivered under the auspices of the Association, as last year. The Lecturer for the present Session is Mr. W. A. Fitz-Henry, B.A. A nominal fee of 1s is charged for the course. For further particulars apply to the Secretaries.

The Librarian will be in attendance after service on Sunday Mornings, and on every Monday Evening during the Session.

HESTER B. ASTON, } Hon.
W. W. DRUMMOND, } Secs.

THE BELFAST UNITARIAN SOCIETY.

:o:

OFFICERS FOR YEAR 1884-85.

:o:

President.

H. HYNDMAN, ESQ., LL.D.

Vice-Presidents.

W. BENNETT, Solitude, Moneyrea.
HENRY BURDEN, M.D., Belfast.
Sir E. P. COWAN, D.L., Belfast.
HERBERT DARBISHIRE, Belfast.
JOHN R. NEILL, Belfast.
D. M'MASTER, Ballymaleddy.
W. B. MINISS, Dromore.
W. G. MULLIGAN, Belfast.
Rev. S. C. NELSON, M.A., Downpatrick
W. B. RITCHIE, M.D., J.P.
W. ROBERTSON, J.P., Belfast.
Rev. F. THOMAS, Cairncastle.

Committee.

W. A. ADAMSON.
JOHN BENNETT.
Rev. J. H. BIBBY.
Rev. T. DUNKERLEY, B.A.
GEO. FISHER.
Rev. J. A. KELLY.
T. M'CLELLAND, J.P.
Dr. JOHN M'CAW.
R. M'CALMONT, F.C.S.
J. F. MULLIGAN.
J. WORTHINGTON.
Dr. JOHN POLLY.
D. W. MOORE.
Dr. J. NELSON.
D. BULMER.

Treasurer.

MANSEL SMITH.

Secretaries.

Rev. J. C. STREET. | J. M. DARBISHIRE.

Auditors.

F. E. DALE. | JOHN M. DOBBIN.

Sunday School Committee.

Miss J. E. BRUCE.
Miss COLEMAN.
Miss DARBISHIRE.
Miss DOBBIN.
Miss E. MARTIN.
Rev. J. H. BIBBY.
Miss G. H. COE.
Miss RITCHIE.
Rev. J. A. KELLY.
J. WORTHINGTON.
Rev. W. REYNOLDS, B.A.
Rev. G. W. BANNISTER.
Rev. J. E. STRONGE.
Rev. J. C. STREET.
J. M. DARBISHIRE (Chairman).
Rev. THOS. DUNKERLEY, B.A.
R. M'CALMONT, F.C.S.

GEORGE GALLOWAY,

11, BOTANIC AVENUE, BELFAST.

House Painter and Decorator.

:o:

Imitator of Fancy Woods and Marbles &c., &c. Designer, Gilder, Glass Embosser, Sign Writer, Paper Hanger, Stained Glass Painter, &c., &c. *Holder of Five Prize Medals, London and Belfast.*

Estimates Furnished and competent men sent to all parts of the country.

GEORGE GALLOWAY, 11 Botanic Avenue

(Late of G. & A. GALLOWAY).

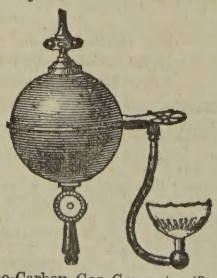
JENNINGS & OSBORNE,

14 LOMBARD STREET, BELFAST.

Albo-Carbon Gas Generator, Oil Lamps, Oil Stoves, Ranges, Hitchcock Lamp—*no chimney required;* Mangles, Metal Polishing Paste (5d), "Filtre Rapide," Horse Clippers (5s), Portable Farm and Laundry Boilers, New Window Cleaner, Book-Safes, Bicycles, Tricyles, Pulpers, Slicers.—*Lists free.*

Mangles, &c., by Bradford and other Makers, £2 upwards.

Wringers, etc.



Albo-Carbon Gas Generator (8s 6d). "*Twice the light from half the gas.*"

See new Knitting Machine exhibited at Hospital Bazaar.

TERMS FOR ADVERTISEMENTS.

A Whole Page, ...	£1	0	0
A Half Page, ...	0	12	0
A Quarter Page, ...	0	7	0
Per Line, ...	0	0	3

Continued Advertisements at reduced rates.

Church Notices, &c., half the above price.

Advertisements to be sent to *Chronicle and Index*, 16, Queen's Arcade, Belfast.

NOTICE TO CORRESPONDENTS.

Letters, Articles, Intelligence, &c., should be addressed to "THE EDITOR," 16, Queen's Arcade, Belfast.

NOTICE.

Any Book or Pamphlet may be obtained at the Depository, on application to the Agent.

We invite our friends to call and inspect the new Tracts and Books which are offered for sale at the Depository.

Contributions in aid of the *Chronicle and Index* will be gladly received and acknowledged by the Rev. J. C. STREET.

Printed by JOHN A. MURPHY, 16, Howard Street, for the Unitarian Society, and Published at their Depository, 16, Queen's Arcade, Belfast.